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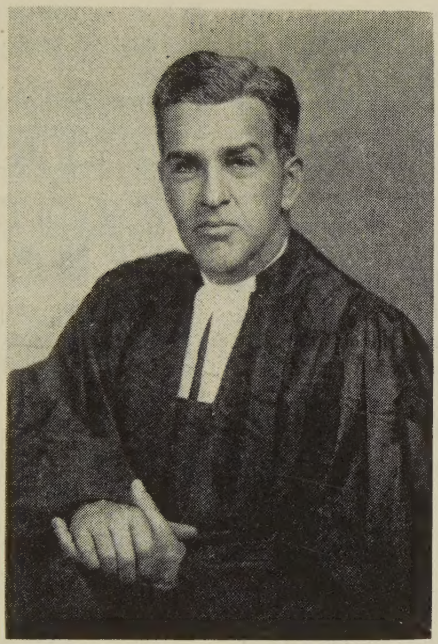

by GRAHAM GORDON LACY

Prayer as Friendship with God

PRAYER is essentially the cultivation of friendship with God. This thought should govern our attitude in prayer. In recent decades much has been said about the problems of prayer—its hindrances and difficulties, its unanswered petitions, its relation to a world of natural law. These are important; at appropriate times they should be examined with honesty and rigor. Yet prayer remains primarily not a problem but a privilege. The intellectual puzzles are found along the circumference of prayer; prayer at its center is as simple and as profound as friendship.

A former Navy chaplain, Dr. Lacy is now minister of Central Presbyterian Church, Washington, D.C.

There would be no friendship without communication. Prayer is communication—at its best, com-

munion—between man and God. The Bible does not hesitate to speak of friendship with the holy and ineffable God. Abraham is called the friend of God. God is said to have talked to Moses as a man talks to his friend.

Many prayers in the Bible are prayed by people who are not friends of God; but these are not true prayers, for they are not even "heard." They are like talking to air; there is no response, no communication. To the Israelites of Isaiah's day God says: "When ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood."

We come across verses like this: "What is the hope of the hypocrite? . . . Will God hear his cry?"

And again: "If I regard iniquity in my heart, the Lord will not hear me."

Jesus tells his disciples that the prayer of a self-righteous man is vain. And he says that if a man does not forgive his enemies, God will disregard his own prayer for pardon.

However, if anyone prays without enmity toward God or man, and especially if he prays in the spirit of Jesus, who best understood the Divine companionship, he is promised reality and blessing in prayer. "Call unto me, and I will answer thee"—this is the Scripture's confident assurance to men who pray thus sincerely. When we listen for the ring of reality, we hear prayers of many kinds:

"Bless the Lord, O my soul: and all that is within me, bless his holy name." It is the prayer of *adoration.*

"O my God, I am ashamed and blush to lift up my face to thee my God: for our iniquities are increased over our head, and our trespass is grown up unto the heavens." It is the prayer of *confession.*

"O give thanks unto the Lord for he is good: for his mercy endureth for ever." It is the prayer of *thanksgiving.*

"Be it unto me according to thy word." It is the prayer of *consecration.*

"How precious also are thy thoughts unto me, O God! . . . When I awake, I am still with thee." It is the prayer of *communion.*

These are great prayers which authenticate themselves if the Divine-human friendship is possible at all.

Ah, but does someone say that we have omitted the prayer of petition? And does he remind us that here is where all the trouble lies? So we have, though it certainly belongs among the true prayers of the Bible. Almost the whole of the Lord's Prayer is made up of petition. And here indeed is where the trouble lies because of promises concerning it.

Our Lord said: "Ask, and it hall be given you." More explicitly he promised: "If two of you hall agree on earth as touching ny thing that they shall ask, it hall be done." And again: "Whatever ye shall ask in my name, hat will I do." Yet our experience s that many petitions are not ranted.

What should be our attitude in he prayer of petition? Does the hought of friendship help us ere?

"Two of *you*" and "in my ame" are really conditions. You" refers to disciples of Christ; nd this, of course, excludes any mmoral or unchristian prayer, which could not be prayed by rue friends of Christ. Moreover, in my name" is not a magic formula to be attached to every prayer in order to guarantee its ulfillment. To pray, or to do anything in the name of Christ, is to o it in his place and in order to arry out his purposes. To write letter in the name of your friend, r for your commandant's signature, is to do something in the lace of another in order to carry ut the other's purposes. It is the ame in Christian prayer.

But the question arises: "Suppose we should be mistaken about Christ's purposes?" The mother of Augustine was mistaken. Desiring hat her son become a Christian, Monica prayed that he might not o to Rome, where he would be ubjected to innumerable temptations. He went—and was there converted! God denied the prayer of her lips to answer the prayer of her heart. Recording this incident in his *Confessions,* Augustine wrote: "But Thou, mysteriously counseling and hearing the real purpose of her desire, granted not what she then asked, in order to make me what she was ever asking."

"Prayer is the highest privilege in a world where men aspire to rise above themselves into friendship with the eternal God."

So if what we genuinely ask in Christian prayer is what will fulfill God's purposes, though we may be mistaken about them, then, if God is at all, our prayer must be granted.

This only starts an avalanche of questions. Does the Lord not know his own purposes without our interpreting, and can he not fulfill them without our asking? What is the use of petition anyway?

The answer is, I think, that the Lord does know his purposes without our interpreting but that *he cannot fulfill them without our asking.* Why? Because his supreme purpose is the growing of sons, spiritual heirs; and that means developing initiative and sympathy and responsibility and trust and gratitude in our souls. He

cannot abandon that supreme purpose in order to pursue lesser ones. Even a human parent finds it wise not to give some things until he is asked. A friend of mine wrote that when she was in school her expenses ran on pretty evenly from month to month, yet her mother would never send money until she asked for it, stipulating the amount. No doubt the mother was more anxious that she should grow the grace of gratitude than that she should suffer no lack.

Prayer creates a new situation in which some things are possible and good for us which would have been neither if we had not prayed. For example, think of trying to teach music to a child who does not want to learn music. How impossible that is! The teacher may be wonderfully equipped to impart the best in the field of music; but if there is no deep desire, no prayer, for it on the part of the child, then music finds in him no outlet and no revelation. The situation is changed once the child begins to have a deep desire to learn. Then it is possible that music may find in him a new revealer.

Dr. Fosdick used to make this point in memorable fashion by saying: "Without prayer there are some things God cannot say to us, for prayer is the listening ear. Without prayer there are some things God cannot give to us, for prayer is the hospitable heart. Without prayer there are some things God cannot do through us, for prayer is the co-operative will."

God needs our prayers—even our petitions—and certainly we need to pray.

Although prayer is a privilege it brings painful surprises. As Henry Ward Beecher said, "A woman prays for patience, and God sends her a green cook." We ask God for a virtue, and God sends instead the chance to acquire it. Sometimes God answers our unuttered deep desires rather than our spoken prayers. Katharine Lee Bates was thinking of this when she warned: "For know that men's prayers shall be answered, and guard thy spirit's desire." Sometimes prayer is dangerous. From our knees in some Gethsemane it may lead straight to some cross! Nevertheless, prayer is the highest privilege in a world where men aspire to rise above themselves into friendship with the eternal God.

Jesus can teach us to pray. I can imagine what prayer meant to him during the silent years before he emerged in power to redeem the world. As a boy he must have begun the habit, later so conspicuous, of going into a mountain alone to pray. Near Nazareth rises a hill from whose summit he could see the broad, flat triangle of the great Plain of Esdraelon. History lay there spread out before him

Dorothy Clarke Wilson describes he pageant enacted on this arena:

> Out of the narrow mountain passes ad marched army after army, scoring ne black-red earth with the marks of hilistine oxcarts, Syrian horses, and gyptian chariots—the hot sun glint- g in turn on Assyrian breastplate id Grecian spear and Roman eagle. eborah, Gideon, Saul, Antiochus, lexander, Maccabaeus, Antony, ompey—there on the plain their ostly, heroic, marching shapes still ngered.

Praying there on the hilltop, esus was aware of the past, even s he grew aware that the God of braham and Isaac and Jacob was is God also. He was God of the ving! "O God, thou art *my* God." His prayer was not monologue but ialogue—not soliloquy but iendship. The friendship grew o the intimate personal relation f Father and Son. Its issue was erfect communion: "I and my ather are one."

Always, I think, the prayers of esus were poured out before God n a spirit of *liberty*. There was everence, of course—"Hallowed e thy name." Yet this reverence id not keep the boy from talking o God about *anything*. You talk o your friend about anything—uestions, doubts, problems, joys. ou trust him to understand.

Borden P. Bowne's word is help- ul. He says: "We may talk with ur Father of whatever lies on ur heart, and we need not trouble ourselves to get permission from science or philosophy. But these prayers must all be offered in devout submission to the will and wisdom of our Father."

I think that in his mountain retreat Jesus prayed with all the freedom of the sixty-second psalm:

> Trust in him at all times; ye people,
> Pour out your heart before him:
> God is a refuge for us.

And I am sure that he *thought* as he prayed. Jesus is not usually described as a scholar, yet he fits Emerson's definition of the scholar as "Man Thinking." Cardinal Newman speaks of the intellect "which knows, and thinks while it knows." Jesus prayed, and *thought* while he prayed. He *wrestled* with God in prayer. There was much to challenge his thought: the uprising over there in Sepphoris only five miles away, the cruel Roman crosses on which the rebels had been slain, the hatred festering in Jewish hearts, their misery and their pride. God had always invited argument: he had said, "Testify against me." Jesus argued with God, I think, as Habakkuk and Jeremiah had argued. Through mental fight he became a superbly creative mind.

However, the tumult of thoughts and desires, once poured out, were *transformed* by God's presence. Even human friendships are transforming influences. Friendship opens the heart to the spiritual quality of another life,

until we are responsive to everything the friend is and sensitive to everything he thinks. When that friend is God, our contradictory thoughts and desires move toward integration into an inspired will.

Dr. Fosdick writes: "Some things cannot be bought or earned or achieved; they must be *caught,* they are transmitted by contact as fragrance is. Perhaps the greatest consequence of prayer is just this atmosphere which the life carries away with it, as Moses came with shining face from the communion of his heart with God"—and as Jesus appeared transfigured after the prayer that showed him his destiny.

Jesus prayed *expectantly:* "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

Jesus prayed *persistently.* He was undiscourageable, and later he counseled importunate prayer —not to coax God, but to prepare ourselves to receive him. We do not make friends by nodding our head to a man across the street once a week. It has been said that such eager, patient, tireless praying "cleans the house, cleanses the windows, hangs the curtains, sets the table, opens the door, until God says, 'Lo! The house is ready. Now may the guest come in.'"

Jesus prayed *dangerously* because he prayed sincerely. He hurled his life after his prayer. Not only did he pray, "Thy kingdom come"; he undertook to usher the Kingdom in.

Finally, Jesus prayed *receptively:* "Thy will be done." He took the powerful total purpose of God into his life, in confidence that the will of God, though costly, can be trusted to support our own deepest good. Fénelon caught this spirit: "I adore all Thy purposes without knowing them; I am silent. . . . Teach me to pray. Pray Thyself in me."

✠

Father, we thank thee for prayer. . . . Help us to speak to thee freely, thoughtfully, expectantly, persistently, sincerely. Yet all the while teach us to listen as we would hang on the words of a long-lost friend. . . . Speak to *us and* through *us, great God of love, for Jesus' sake.* AMEN.

Anthem of the Thrush

I knelt to pray;
Through storied pane the sunshine spilled bright pools of colored light
And all was still.
I knelt to pray—to ask—to beg some boon.

And then a throstle sang.
In through the open windows, loud and clear and passing sweet,
His message came:

"Do you—Do you—Do you
Give Him thanks, give Him thanks
As we do, as we do, as we do, as we do?
God! God! God!
To Thee be thanks, to Thee be thanks,
For Sunshine and for Spring.
I did it! I did it! I did it! I did it!
Do you do it? Do you do it?

"He made you, He gave you
Sunshine and Spring.
Did you do it? Did you do it? Did you do it?
Do it! Do it! Do it! Do it!
Thank Him for everything."

I knelt to pray
And nothing did I ask, nor boon nor gift, but said:
"We praise Thee, O God; we acknowledge Thee to be the Lord.
All the earth doth worship Thee, the Father everlasting."

—A. E. R. H.

"PASSAGE TO FREEDOM"

In accordance with a request from the French Government to the United States, assistance was given the Vietnamese to evacuate from Vietnam north of the 17th parallel those people desiring to leave the communist take-over. The U.S. Navy undertook an operation called "Passage to Freedom." The following report is a bright chapter in the record of our dealings with refugees:

USS BAYFIELD, Aug. 24, 1954.—The 320 bluejackets in this ship have been accepted as full-fledged priests. None of them has even been in divinity school. And none of them, as yet, has turned his collar backwards or worn a cassock. Nevertheless these sailors are practicing like ministers. They have an enthusiastic congregation of over 2,000 Catholic Vietnamese refugees. It is the members of this congregation who, in their own way, have ordained the 320 enlisted men of the USS *Bayfield*.

The refugees recently fled from the hills and rice paddies of Tonkin. Running from the Communists, several hundred thousand Vietnamese sought refuge and freedom of worship in South Vietnam.

The 2,000 refugees in this ship are mostly old and sick or are young children. They arrived here in pitiful condition following a torturous journey by crowded truck and on the hot deck of a French landing ship. They had little to eat or drink for twelve hours. The temperature today has been 101 degrees. Some of the refugees had to be carried aboard. The others staggered across the gangway carrying all their possessions on their backs. Rolling their eyes and biting their lips, they came with obvious fear in their hearts. They did not know what to expect. The Communists had spread propaganda that the Americans would beat them and throw them overboard.

One of the first to reach the deck of the American ship was an eight-year-old girl with her three-year-old brother strapped to her back. Mud was caked on her legs and arms. The only clean part of her was the path made by tears rolling down her cheeks. As she reached the quarter deck, she was met by the biggest man of the *Bayfield*, Engineman First Class David Bollingham of New Orleans. Bollingham was head of the enlisted men's reception committee.

"Why bless my soul," said the 250-pounder, "if you aren't the prettiest little gal I've ever seen!"

The girl, tense and frightened, turned to a Vietnamese priest who acted as interpreter. She asked, "Have I done something wrong?"

The priest, who understands only a little English, said: "No, my child, he is blessing you."

The big sailor took the girl's small hand and led her and her brother to the shower. He gave her a piece of soap, but she didn't know what to do with it. Smiling gently, Bollingham

et the example by washing his own ands and arms and face. Then he ndressed the frightened children nd bathed them. When this was over e brought them back to their family.

Laughing happily, the girl ran to er mother. She related what the big merican "priest" had done for her. he mother did not quite understand nd proudly spread the tale that the hildren had been "baptized in the merican way."

Other children requested American aptism. And there were many will- ng assistants among the *Bayfield* ailors. The older refugees joined. etween the salt-water hoses topside nd the showers below, the 2,000 Viet- amese were "immersed" in the leansing waters.

When that was over, it was time or dinner. Navy cooks laid out rice n large pots. The refugees didn't ouch it. They were waiting for per- nission to eat. They just stood there nd looked, their mouths watering.

"What the heck is the matter? nuttered the master-at-arms. "These uys are starving, yet they won't eat."

Someone said, "Perhaps they are vaiting to say grace."

One of the sailors said the grace in rench, picked up a handful of rice and stuffed the rice into his mouth.

A murmur of understanding rose from the refugees. They rushed for the rice. They filled their hats with it and took it back to their families. Laughter and eating noises echoed through the compartment.

Our sailors are men of God according to Vietnamese

After dinner the sailors played games with the children. Parents watched contentedly. One old Vietnamese lady said: "The Communists told us lies. They said that the Americans would send soldiers to take us away and beat us. Instead, the Americans came with a shipful of kindly young priests. Already, even in a few hours, they have blessed us and our food, baptized us in the American way, given us supper, and made friends with us."

Now when the refugees in the USS *Bayfield* speak to an American sailor, they address him as "Padre." And when that name is mentioned, 320 bluejackets jump to give assistance. A few are getting in the habit of answering, "Yes, my child."

One of the refugees asked why the American priests don't wear black cassocks. The sailors tried to explain that they were not real ministers but only laymen trying to treat their friends by the Golden Rule.

Lest You Forget—

"One Great Hour of Sharing" falls this year on Sunday, March 20. Church World Service hopes you will observe this annual climax of the United Appeal for Relief and Reconstruction.

Send offerings to Church World Service, 215 Fourth Ave., New York 3, N.Y.

Pater Noster

OUR FATHER

Whom we know only through Thy Son,
God and Father of Jesus Christ,
Creator of all that is,
Whose mystery no finite mind can fathom,
Love that enfolds and seeks us,
Spirit who dost call and command us,
To Whom our spirits can speak,
Thee we adore.

Father of those dear to us,
those who have wronged us,
those who vex us and try our patience,
those who suffer,
all who have been made Thy sons through Jesus Christ,
all who in every land in diverse tongues offer to Thee th
the Lord's Prayer,
Thee we adore.

WHICH ART IN HEAVEN

Thou art—
The everlasting I AM,
In Whom all things exist,
From Whom they derive their being, substance and laws,
Eternal Source of Truth and Goodness
Beyond and above all existences,
Thou Art.

Thou who art in Heaven,
Whose ways are not our ways,
Before whose Eternity our little lives are as flowers that fade,
From whose Eternity they take their worth and meaning,
Whose mercy is unfailing,
Whose truth endures to all generations.

Thou art—whom or what shall we fear?
Thou art—Thou callest us to be Thy sons growing into Th
likeness.

Thou art in Heaven, whither we may in heart and mind ascend
and with Thee dwell.

HALLOWED BE THY NAME

In the return of mankind from the far country to its true home,
the restoring to men of their lost knowledge of Thyself,
In a recovered experience of their dependence on Thee,
a new reverence for Nature as Thy creation, a new understanding that as Thy children all men are brethren,
Hallowed be Thy Name.

Let there be those who believe utterly in Thy Name and through believing bring back to the world a vanished glory.

Let the Son of Man when He comes find faith upon the earth.
When Thou remainest hidden,
When darkness is over the earth,
When the heavens are silent and life is a hell,
When men cry to Thee in vain,
Help us to believe in Thy Name.

In our willing submission to Thy judgment,
our acceptance of the discipline of suffering,
our learning to live as Thy sons,
the enlargement of our understanding,
our patience, endurance and hope,
our growing likeness to the mind of Christ,
Hallowed be Thy Name.

To us mortals Thou hast vouchsafed the revelation of Thy Name.
The burden is too great for us,
We cast it back on Thee.
Thou hast made and Thou wilt bear,
Hallowed be Thy Name.

THY KINGDOM COME

For the prophets who foretold the coming of Thy Kingdom,
For its descent upon earth in Jesus Christ,
His revelation of the Father,
His life-giving Words,
His historic, creative Deeds,
For the fragmentary realizations of Thy Kingdom in human history,
the gleams that shine through present darkness,
the transfiguration of our common life by acts of heroism, endurance, and kindness,
We give Thee thanks.

Thy Kingdom come,
in the assurance to all nations of their right to life and freedom,
the deliverance of mankind from the slavery of armaments,
the establishment of the reign of law between nations,
the recognition of the rights of minorities, the submission of nations and governments to Thy laws,
the juster distribution of wealth,
the enlargement of educational opportunity for youth,
the honouring of the family,
the restoration of a sense of vocation to work,
the right use of the resources of the earth,
the rekindling of a passion for truth,
the opening of springs of mercy and compassion,
Thy reign over every thought, affection and impulse of our being.

THY WILL BE DONE

In Thy will is our peace,
In the doing of Thy will is our fulfilment and our joy.
In the restoring and perfecting of the world Thou hast created,
the quickening of the forces of life,
the affirmation of righteousness,
the growth of understanding, harmony and unity,
Thy will be done on earth.

The Son of Man came to seek and to save that which is lost,
To save the individuals whom we love, to save and redeem mankind.
Thy will be done on earth.

In our acts this day, the words we speak, the thoughts we think,
the fulfilment of our common tasks,
the relationships of ordinary life,
Thy will be done on earth, as it is in heaven.

GIVE US OUR DAILY BREAD

From Thee we have our life and all that we possess.
Forgive us our pride and self-sufficiency,
Teach us to reverence the earth which Thou hast made fruitful
Teach us our oneness with those by whose labour our food is produced and brought across sea and land,
Fill us with active pity for the millions who have not enough to eat.
As Thou hast given to man the knowledge which can produce plenty, give also the wisdom to bring it within the reach of all.

Thou, Who hast made us men, so that we live not by bread alone
but by Thy Word,
Feed us this day with the words of life.
Let all that is divine in Thy world, let the unsleeping power
of Truth and Love, possess us and work through us.
Thou art Thyself our Life;
Live in us this day.

RGIVE, AS WE FORGIVE

As we forgive—
We are but men, O God,
Thou art in heaven and we upon the earth,
Dost Thou demand that we be perfect as Thou art perfect?
With men it is impossible, but not with God.

Teach us to hate, as Thou dost hate,
the cruelty of the oppressor,
the contempt of truth,
the corruption of the young,
the lust of power and sinful pride,
the rage of senseless destruction.
Take from us the weakness of resentment and revenge,
Give us the capacity to understand,
Let us not include the guilty and the innocent in a single condemnation,
Make us partakers of Thy infinite Pity,
Make us content to leave judgment to Thee, the all-seeing Judge of all.

Teach us to hate, as Thou dost hate,
the sins we have committed as a privileged nation,
our callousness to the decay of the bodies and souls of men,
the under-nourishment of children and the denial of opportunity to youth,
the cleavages and divisions in our social life.
Forgive us our trespasses as we forgive those that trespass against us.

Forgive us the egoism which belongs to our nature,
the sin which is entwined with the roots of our being,
the unforgivingness of our hearts,
the blindness which hides from us our need to be forgiven.
Open our eyes to the wonder of Thy forgiveness.
Let it inspire in us a forgiveness and magnanimity which can undo the evil in the world and make atonement for men's sins.

LEAD US NOT INTO TEMPTATION, BUT DELIVER US

Darkness is over the earth.
Out of the darkness,
the menace and fear of war,
the confusion and perplexity of our time,
the vanity of human existence,
the struggle with forces that threaten to crush the spirit of man,
We cry unto Thee.

Let us not be overcome by evil,
Let not hope die or courage fail.
Deliver us from the fears and faithlessness of our own hearts,
In the secret places of our souls enable us to believe in Thee,
Make us in all these things more than conquerors, through Him
that loved us.

Deliver us from the evil which infects our time,
from hatred and vindictiveness,
all forms of self-deception,
the over-simplification of moral issues,
insensitiveness to human needs,
reluctance to take responsibility.

If the days of tribulation may not be shortened,
If we must walk through the dark valley,
If earthly supports fail us,
Hold us in Thy keeping,
Assure us that neither life nor death can separate us from Thy
love in Christ Jesus our Lord.

For Thine is the Kingdom, the Power and the Glory.
Thou art sovereign Lord,
Sovereign over all the earth.
O Lord, in Thee have we trusted,
Let us never be confounded.

The above is reprinted from Supplement No. 62 of The Christian News-Letter. *Possibly reprints in pamphlet form can still be obtained from The Christian Frontier Council, 8 The Cloisters, Windsor Castle, Windsor, Berkshire, England.*

By Marshall R. Reed

Bishop of the Detroit Area of The Methodist Church

The Value of Meditation

Several years ago the church was much disturbed by the publication of a so-called laymen's report entitled *Re-thinking Missions.* Undoubtedly the disturbance was occasioned by some of its recommendations which, if followed, would have changed the traditional pattern of missionary endeavor. In the discussion over incidental issues, important aspects of the study were overlooked.

The following significant sentence is a good illustration of this observation:

> Christianity cannot afford to leave to Buddhism and Hinduism the art of meditation. It may well be that Buddhism depends too much upon meditation as a way par excellence to enlightenment. If that be so, we commit a corresponding error in our Protestant dependence upon too much activity as a way for the preservation of the faith. We would commend to the Christian church a serious inquiry into the religious value of meditation.

Regardless of the practice of any other religious groups, no Christian can afford to neglect the practice of meditation if he wants to have a victorious Christian life. We recognize the values of collective prayer. When we pray together, we are wonderfully strengthened by the fellowship of intercession. But to achieve the Christian life, we also need the experience of being alone with God.

There is a principle of alternation at work in the physical body that also operates in the spiritual body. The process of breathing consists of inhaling air into our lungs and exhaling it. The heart receives the blood from the body and then sends it out through the body again. Likewise, we cannot keep giving ourselves in service without pausing from time to time to replenish our spiritual resources. We have learned that in quietness and confidence there is strength.

There are those who appear to be afraid of silence. Once as we vacationed by a quiet, lovely lake in northern Michigan, a friend accepted our invitation to join us for a few days. She thought the

Condensed by permission of Bishop Reed from his "Achieving the Good Life Through Meditation," Michigan Christian Advocate, *Oct. 14, 1954*

scenery was beautiful, but she said she could not stay long in a place so quiet. She was a modern "cliff dweller" and liked the noises of the city streets.

Are we afraid to be alone with our thoughts? Are we uncomfortable to be alone with God? The swifter the tempo of our lives becomes, the harder it may be to relax; but by the same token the greater is the need for doing so.

Silence has its place in the divine economy of our world. As a contemporary poet has said,

God must have loved the silence,
For he laid a stillness on the sunset and the dawn.

We may be reminded of God's power in the earthquake and the tornado, but we usually hear his voice in the stillness rather than the thunder or the wind.

James Martineau once said: "God has so arranged the chronometry of our spirits that there shall be thousands of silent moments between the striking hours." These silent moments are for our spiritual culture as much as the mountaintop experience.

When Jesus discussed prayer, he warned his disciples against the perils of public prayer made according to routine and to be heard of men. When you pray, he said, go into your closet, shut the door to keep out the distractions of the world, and pray to the Father in secret. This is personal prayer: *"Thy closet—thy door—thy Father."*

Chief of Army Chaplains Patrick J. Ryan visited Berlin, Germany, on his recent tour of Army installations in Europe. In Berlin he paid a courtesy call on Bishop K. F. Otto Dibelius, Protestant bishop of Germany and a president of the World Council of Churches.

U.S. Army Photo

Is the Effect of Prayer MERELY PSYCHOLOGICAL?

MARY S. CASE, Formerly Professor of Philosophy at Wellesley College

WHAT is the object of making a request of anybody? As in everything I do, I aim to get my purpose fulfilled; and a request assumes that this fulfillment is conditioned upon getting the other person's will into at least a certain measure of accord with my will. Accord can be brought about, indeed, by modifying my will as well as by modifying his, and some people seem to think that in the case of prayer this is the whole story. But I do think that prayer (in the sense of petition) implies that the will of God will be different from what it would be if I did not pray.

"But why?" a student asked me. ". . . Does not God know our wishes without our telling him? And if he loves us, why should he not give us, without our praying, all that we could get by praying? The human parent who knows the child's wants will give without waiting to be asked."

"Not always," I replied. "When I was in boarding school my expenditures ran on pretty evenly from month to month, yet my mother would never send me money until I asked for it, stipulating the amount." On any theory of the universe, making a request creates a different situation from that which results from not making it, and something different will result, whether you attribute it to the will of God or to a law of nature.

One reason why the result will be different will be admitted by any thoughtful person. Prayer is an affirmation of will. Now if anything really is my will as far as I know my will, I do what I can to accomplish it. If I pray for daily bread, I do not sit in my room expecting that a breakfast tray will fall from heaven. . . . Most people would agree that it is presumptuous to pray for a thing without doing your own part to get it.

That is, they would *in theory* agree that prayer lacks genuineness if it is not the expression of an active will. *In practice* such a principle might make sad havoc with our prayers. Suppose . . . that such of our so-called prayers as we do not back up by action were as if they were not. Might there not be startling silences in our churches? . . . Do you pray that legislators may have wisdom? What have

you contributed to that wisdom? Do you pray for the desolate and the oppressed? What are you doing to relieve their necessities?

Of course our powers are limited, but I really do mean that our prayers are not prayers in the full sense unless we seriously consider what we can do to fulfill them. I think, moreover, that if they are for what human power can do anything about we ought in general to find something that *we* can do about it. In other words, prayer is not merely "leaving the matter in God's hands"; prayer presupposes that it is in his hands already and undertakes to energize our wills that we may be his instruments. It is thus a factor in its own fulfillment.

. . . [**But**] **how** about the cases where we have already done all we can and where in our impotence we turn to God?

It is indeed in these cases that prayer exhibits with special clearness some of its most characteristic features.

Perhaps we can best understand those features by asking what we may pray for.

My answer to that is easy: let us pray for anything we want to pray for. Why should we not pour out all our wishes—yes, even those that we suspect or even know to be foolish? We must not stop at that point, but I do think we may well start there. As I just intimated, prayer does not remove a veil that hides our wants from God; the veil is on our eyes, not on his. Prayer is first of all a recognition of our desires, in all their intensity and even in their foolishness, as desired in the presence of God. The Christian God, remember, since we are discussing Christian prayer. If you address a God who according to your own belief is fictitious, naturally you can look for a fictitious response. But if you are honest and really express exactly what you want in the presence of the God that you as a Christian believe in, something will happen.

For there are some wishes that we simply cannot maintain in that presence. We may begin our prayer with one demand that turns the whole body of our desires into chaos. But if we look at our wish with that consciousness of the whole which is involved in consciousness of the presence of God, we grow aware of the contradictions and know that we do not want what we thought we wanted.

And even when our desires are free from everything of which we should be ashamed, as soon as we entertain the thought of a wisdom that is wiser than we a process of reorganization begins. We realize that our various aims differ from one another in the degree in which they conform to that wisdom and, consequently, in the amount of transformation that they may have to undergo to make them express our deepest will. Prayer may begin with desires in their crude immediacy; but if it is Christian prayer, . . . it will end with those desires *aufgehoben.*

"**But is that all?**" someone may ask. "Is the result of prayer merely psychological?"

I have not said that; but . .

What I am now trying to do is to insist that, whatever else may be true, prayer has at least three related results: (1) it creates a new objective situation in which that is possible and best which would otherwise have been neither; (2) it energizes our wills; (3) it transmutes our contradictory desires into an inspired will. And to him who has won these results they seem no small treasure.

. . . [So far I have said] little that might not be in substance assented to by an atheist. He could hardly deny that prayer changes the situation, energizes will, transmutes desire. But he will add that one can get the very same sort of result from experiences that do not at all imply the existence of God. You will not have forgotten Russell's noble essay *A Free Man's Worship,* and you can hardly doubt that all I have said applies, *mutatis mutandis,* to the experiences out of which that essay sprang.

But this reduces the effect of prayer, some of you complain, to one "merely psychological," and empties it of meaning. I should agree that for a Russell the phase of petition would vanish, as such, but . . . prayer has other forms than that of petition. And as for losing its meaning, it at least retains a meaning immeasurably deeper than is given it by those who regard prayer mainly as a means of getting the things we would like to have. . . .

[Now let us] go on to the question whether prayer has further effects than those I have noted.

But I cannot answer the question. Not only the atheist but the believer in God may wonder, as in fact I do wonder, whether the answer to prayer is not precisely its self-answering—the effects that flow from praying in just such a way as effects flow from studying or planning or composing a poem. Is that working through the ordinary processes of our lives precisely God's way of working? I do not know. . . .

And yet I am writing this paper for the sake of saying that we have not reached the end of the story. Through the door of that very ignorance comes back the meaning that I have seemed thus far to leave out, the final grace that gives to prayer its characteristic significance.

For in prayer I surrender myself, not to the highest that I can see, but to the highest that I cannot see; I ask, not for all the gifts of God that I can understand, but for all the gifts I cannot understand. "Those things which for our unworthiness we dare not, and for our blindness we cannot, ask; vouchsafe to give."

And this implies a like humility about the method of the "answer." As students we may, and must, try to understand all we can about it, and we must not acknowledge any bar beyond which we could never pass in understanding. But even as students we have no criteria by which to know that our "explanations" are complete.

Where the explanation of the investigator stops, just at that point prayer comes into its own. Its attitude is not inquiring but recipient. Let one's desires have

been reorganized . . . ; it still remains to say: "Whereinsoever I still fail of vision, therein my will is not what I take for my will, but it is rather thy will that I do not know. Let that will be fulfilled in and through and for me in all the ways that my sight can follow. But if there be any way that I do not know, or even that I disbelieve, in which thy life can fulfill itself because of my prayers, then in that way fulfill thyself. Measure my petitions, not by my reckoning of their meaning and their power, but by thine." . . .

All this amounts to saying that the spirit of prayer is the spirit that rejects the very question whether the effects are merely psychological. Indeed, religion might almost be defined as a protest against the word "merely." That word has rightful place in certain "universes of discourse"; but when you come to really philosophical questions, "merely" is an intruder —and not less so in the field of religion.

Such a doctrine, like all doctrines, may be misapplied. It readily leads to credulity—for example, in [connection with such devices as] the Ouija board and the various other inquiries about communication with the departed. . . .

What I am maintaining about prayer involves a radically different attitude. It does not regard the unknown possibilities as catering to our comfort. In wholesome religious experience we are indeed comforted, but not by being appeased with sweetmeats. . . .

Prayer is the special mark of the difference between the scientific and the religious procedure; it begins where science leaves off. But at that point there is more than one road; and prayer—really devout prayer—turns its face away from the sign that reads "To the possible gratification of your known desires" to follow the road "To all the best possibilities, known or unknown, desired or undesired, in ways understood or not understood."

So praying, we are in a world where the word "merely" belongs to a foreign tongue. . . .

What I have said about prayer is a doctrine that makes strenuous demands upon us. The pathway of prayer does take us at times through some rough places. But we have always faltered in our quest whenever it has not led us into green pastures—not back into the lost land of our childish days but up to the level of eternal childhood.

For prayer rests on the hope, i no more, that the universe wil somehow validate our deepes will. Prayer is the attitude of ac ceptance of that hope. It does in deed demand of us that we do ou part, but it is also a reminder tha what we have to do is *only* ou part. Whatever we cannot do w can throw off our shoulders. Ou doubts and perplexities need no disturb us; what we cannot kno now we need not know now. "C *rest* in the Lord," said the psalm ist, "and he shall give thee th heart's desire."

For Dante's word is as true her as it could ever be in Paradis *E la sua voluntate è nostra pac*

A Poetry Sequence for HOLY WEEK

Compiled by J. A. Lacy

O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt.—Matt. 26:39.

Gethsemane

All those who journey, soon or late,
Must pass within the garden's gate;
Must kneel alone in darkness there,
And battle with some fierce despair.
God pity those who cannot say:
"Not mine but thine": who only pray:
"Let this cup pass," and cannot see
The purpose of Gethsemane.

—ELLA WHEELER WILCOX

Behold the Lamb of God, which taketh away the sin of the world!—John 1:29.

All in the April evening,
April airs were abroad,
I saw the sheep with their lambs,
And thought on the Lamb of God.

—Stanza 6 of "Sheep and Lambs," by KATHARINE TYNAN HINKSON

The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.—Matt. 8:20.

The Cross Was His Own

They borrowed a bed to lay His head
When Christ the Lord came down;
They borrowed the ass in the mountain pass
For Him to ride to town;
But the crown that He wore and the Cross that He bore
Were His own—
The Cross was His own.

He borrowed the bread when the crowd He fed
On the grassy mountain side,
He borrowed the dish of broken fish
With which He satisfied.
But the crown that He wore and the Cross that He bore
Were His own—
The Cross was His own.

He borrowed the ship in which to sit
To teach the multitude;
He borrowed a nest in which to rest—
He had never a home so rude;
But the crown that He wore and the Cross that He bore
Were His own—
The Cross was His own.

He borrowed a room on His way to the tomb
The Passover Lamb to eat;
They borrowed a cave for Him a grave,
They borrowed a winding sheet.

But the crown that He wore and the
Cross that He bore
Where His own—
The Cross was His own.

—Author Unknown

For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. —Mark 10:45.

Lord, carry me.—Nay, but I grant thee strength
To walk and work thy way to heaven at length.

Lord, I am tired.—He hath not much desired
The goal, who at the starting point is tired.

Lord, dost Thou know?—I know what is in man;
What the flesh can, and what the spirit can.

Lord, dost Thou care?—Yea, for thy gain or loss
So much I cared, it brought me to the Cross.

—Christina Rossetti

And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him: among which was Mary Magdalene. —Matt. 27:55-56.

Magdalen

Magdalen at Michael's gate
Tirlèd at the pin;
On Joseph's thorn sang the blackbird,
"Let her in! Let her in!"

"Hast thou seen the wounds?" said Michael,
"Know'st thou thy sin?"

"It is evening, evening," sang the blackbird,
"Let her in! Let her in!"

"Yes, I have seen the wounds,
And I know my sin."
"She knows it well, well, well," sang the blackbird,
"Let her in! Let her in!"

"Thou bringest no offerings," said Michael,
"Naught save sin."
And the blackbird sang, "She is sorry, sorry, sorry,
Let her in! Let her in!"

When he had sung himself to sleep,
And night did begin,
One came and opened Michael's gate,
And Magdalen went in.

—Henry Kingsley

Now there stood by the cross of Jesus his mother.—John 19:25.

Jesus, may her deep devotion
Stir in me the same emotion,
Font of love, Redeemer kind;
That my heart fresh ardor gaining,
And a purer love attaining,
May with thee acceptance find.

—A stanza from the *Stabat Mater Dolorosa,* by Jacopone da Todi

I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me.—Gal. 2:20.

I, too, would crucify myself,
And living henceforward not for my own self,
Would waken to the love of the universe,
As it continually dies for others.

—From Introduction to *Meditation on the Cross,* by Toyohiko Kagawa

U.S. Army Photo

Chaplan Oliver H. Kelley, USAREUR Religious Retreat House leader *(right)* is shown at Berchtesgaden with Dr. Carlton L. Lee, chaplain at Tuskegee Institute *(left)*, and Dr. Ralph G. Wilburn, professor of historical theology, Graduate Seminary, Phillips University. Dr. Lee, working under the World Council of Churches, and Dr. Wilburn, studying in Germany, were lecturers at Protestant retreats last year at Berchtesgaden.

The Lamb slain from the foundation of the world. . . . And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.—Rev. 13:8; 21: 23.

The Cross is all thy splendor,
  The Crucified thy praise:
His laud and benediction
  Thy ransomed people raise:
Jesus the Gem of Beauty.
  True God and Man, they sing:
The never-failing Garden,
  The ever-golden Ring:
The Door, the Pledge, the Husband,
  The Guardian of his Court:
The Day-star of salvation,
  The Porter and the Port.
Thou hast no shore, fair ocean!
  Thou hast no time, bright day!
Dear fountain of refreshment
  To pilgrims far away!

—From *Hora Novissima,* by BERNARD OF CLUNY (trans. JOHN MASON NEALE)

Their wings join'd in the Zenith over head," two guarding angels hover over the dead body of Christ.

"In the caverns of the grave . . . the Lamb of God has rent the Veil of Mystery."

The picture here reproduced is one of a series of watercolors created around 1795 by the English poet-painter William Blake to illustrate his allegorical poem *The Four Zoas*—a poem encompassing the great Easter drama. In what is thought to be their first appearance in a U.S. magazine, *Life* (April 13, 1954) described them as "glimmering, reverent scenes as mystical as the poem to which they related and as unworldly as the vision which had inspired them."

ARMY'S LARGEST SUNDAY SCHOOL

THE largest Army Sunday school in the world today is located in the Camp Tokyo area at Grant Heights, the world's largest U.S. Army dependent housing system.

With a total enrollment of more than 1,250 children and adults, attendance continues to grow. During recent months it has doubled.

The Protestant chaplain for the beautiful Grant Heights Chapel Center—Matthew D. Blair—estimates that 90 per cent of all Grant Heights Protestant children participate in the program.

Chaplain Blair modestly attributes this growth to the influx of personnel and the modern, attractive, "church-like" atmosphere.

However, the following facts are worth noting:

Up-to-date teaching methods include the employment of artistry and unusual visual aids.

Attendance pins are awarded, and several hundred children proudly wear them.

Extensive training is provided for the staff of more than 40 volunteer teachers. Most of them are dependents in Grant Heights, with a few soldiers from nearby Camp Drake and several officers and male civilian employees residing in Grant Heights rounding out the list.

Teachers make home calls when their pupils are ill, and they inquire about any prolonged absence.

Pupils are accepted in the Sunday school from the age 2½, with a special program designed for each age group. Some of the children travel from an Air Force housing area, Green Park, more than 10 miles distant. Many of the younger ones are brought by their mothers, who, after remaining with them no more than three Sundays, join the Adult Bible Class.

The Sunday school is an integral part of the Protestant chapel program. A large number of the children remain for the regular church service, and many sing in the Junior Choir. A special Junior Worship is conducted at 9:00 A.M. for those who arrive early. Sunday-school classes begin at 9:25 A.M. and usually end at 10:30 A.M., before the morning worship service.

Organized to be functionally and operationally independent, the Sunday school functions under the guidance of a general superintendent and two assistant superintendents.

Chaplain Blair, who has had considerable experience in young people's work both in civilian parishes and in the Army, organized a Sunday school at Fort Richardson, Alaska, in 1946.

Parental interest, ideal facilities and genuine concern on the part of chaplain and teachers have made Grant Heights a graphic illustration of how an American Sunday school abroad can not only function but fill a vital need for the Army's children away from home.

Prayers for Children

At the Table

ıank you for the flowers so sweet,
ıank you for the food we eat,
ıank you for the birds that sing,
ıank you, God, for everything.

We thank thee, loving Father,
For all thy tender care,
For food and clothes and shelter,
And all thy world so fair.

God is great, and God is good;
And we thank him for our food.
By his hand we all are fed;
Give us, Lord, our daily bread.

od bless this food, and bless us all,
ıd keep us safe, whate'er befall,
For Jesus' sake. Amen.

e thank thee, Heavenly Father,
ıt—
ck of the loaf is the snowy flour,
And back of the flour the mill;
d back of the mill is the wheat, and
shower,
And the sun, and the Father's will.

—Maltbie D. Babcock

present at our table, Lord;
here and everywhere adored;
y creatures bless; and grant that we
y feast in paradise with thee.

—John Wesley

Father, we thank thee for the night
And for the pleasant morning light;
For rest and food and loving care
And all that makes the world so fair.

Help us to do the things we should,
To be to others kind and good;
In all we do, at work or play,
To grow more like thee every day.
(Can be sung to Hursley—"Sun of My Soul, Thou Saviour Dear")

Lord Jesus, be our holy guest,
Our morning joy, our evening rest,
And with our daily bread impart
Thy love and peace to every heart.
(Can be sung to Canonbury—"Lord, Speak to Me")

At Bedtime

Now I lay me down to sleep;
I pray thee, Lord, my soul to keep;
Thy love stay with me through the night
And wake me with the morning light.
I ask not for myself alone,
But for thy children, every one.

Dear God, I said
Some cross words
And quarreled some today.

Please help me think
Of kind words
And pleasant ways to play.

—Elizabeth McE. Shields

Jesus, tender Shepherd, hear me;
Bless thy little child tonight;
Through the darkness be thou near me,
Keep me safe till morning light.

Good night! Good night!
Far flies the light;
But still God's love
Shall flame above,
Making all bright.
Good night! Good night!

On Waking

For this new morning and its light,
For rest and shelter of the night,
For health and food, for love and friends,
For every gift thy goodness sends,
We thank thee, gracious Lord. Amen.

Lamb of God, I look to thee;
Thou shalt my example be;
Thou art gentle, meek and mild;
Thou wast once a little child.

Loving Jesus, gentle Lamb,
In thy gracious hands I am;
Make me, Saviour, what thou art
Live thyself within my heart!

I shall then show forth thy praise
Serve thee all my happy days;
Then the world shall always see
Christ, the Holy Child, in me.

—CHARLES WESLEY

At Any Time

God speaks to me
In my mind.
He speaks and says,
"Be good, be kind."

—ELIZABETH McE. SHIELDS

Praying for Enemies

IF WE are to pray for our enemies, what shall we say? "Help us to defeat the Communists"? That is not enough. Shall we say: "Deliver us from our enemies"? That is not enough. Is it enough to say, "Save our enemies from the evil they are doing"? Yes, that is good, but I think even it is not enough. Is it enough to say, "Lord, give us peace"? That is good, but I think it is not good enough.

Here is what I believe would be enough to please God: "Lord, make all of us, both our friends and our enemies and ourselves, like Christ, so that we shall love one another. . . ."

It is even harder to pray for our personal enemies. . . . Out of the depths comes the memory of an insult or an injustice . . . , and in spite of ourselves we find that we are resenting and disliking the one who wronged us. We try to drive that memory back into the subconscious. The psychiatrists say, "Bring it out—give it an antiseptic bath!" Prayer is the best antiseptic bath in the world. . . . If we bring our dislike out and hold it up in the presence of the Christ who forgave every enemy, it becomes cleansed, purified.

—From Frank C. Laubach, *Channels of Spiritual Power*, pp. 112-13. Copyright 1954 by Fleming H. Revell Co. and used with the publisher's permission.

Prayer

WHAT IT IS NOT • AND WHAT IT IS

by RACHEL HENDERLITE

Condensed by permission from the forthcoming book A Call to Faith

PRAYER is communion with God in whatever manner and in whatever spirit man is able to come. Prayer is thus not always praise and adoration. Prayer is more often petition.

God wants us to pray, however self-centered the prayer may be. For God is seeking man all the time, at every stage of Christian growth. He wants us to come to Him in whatever mood we can come, and in coming to be lifted into an ever higher level of life.

Sometimes in considering a subject as familiar as prayer, it is good to make a negative approach to the subject before approaching it positively. Let us look at some of the things that prayer is not:

1. Prayer is not a letter to Santa Claus. It is a conversation with a Father.

Chaplains looking for a Protestant statement of basic Christian beliefs can make good use of the clear-headed book from which this discussion of prayer is taken.

Miss Henderlite (Ph.D., Yale), who is already known to readers of THE CHAPLAIN *for her book reviews, is professor of Applied Christianity and Christian Nurture at the General Assembly's Training School for Lay Workers, Richmond, Virginia.*

Prayer is not asking for things in childish expectation that whatever we ask for will be under the Christmas tree in the morning. We would not want to live for a moment in a world in which God gives us everything we ask for. I know of no good parent who treats

The Call to Faith, *copyright 1955 by John Knox Press, is published at $3.00 by John Knox Press, 8 N. Sixth St., Richmond 9, Va.*

his children so, and God is far wiser than any human parent and knows far better what we need. Instead of pleading with God for *things* we think we want, we might well hope that God will not give us all the foolish things we ask for.

O Gracious Lord, how blind we are,
On our own ruin bent!
Make not thine answer to our prayer
Our bitterest punishment! [1]

We might rather pray the prayer of Fénelon: "Lord, I know not what I ought to ask of Thee; Thou only knowest what I need; Thou lovest me better than I know how to love myself. O Father, give to Thy child that which he himself knows not how to ask."

The Bible is full of unanswered prayer. In the Psalms we read, "O my God, I cry by day, but thou dost not answer; and by night, but find no rest." Yet the Bible is full of spiritual giants who have changed the course of the world through the strength that came to them in prayer. To Paul, God said: "My grace is sufficient for you, for my power is made perfect in weakness."

As a study of his total teaching on prayer makes clear, Jesus, in saying to His disciples, "Ask, and it will be given you," is really saying to us something like this: "Have faith in God. [Not 'Have faith in prayer.'] Believe in Him, that He is righteous and loving and sovereign. Pray in the conviction that you can leave things in His hands and that the outcome will be good. And it will be."

2. Prayer is **not setting-up exercises,** to be engaged in as a pious practice for some psychological effect on ourselves. Charles Kingsley calls this kind of prayer "praying to oneself to change oneself."

Prayer is a transaction between God and man in which one person goes expecting to meet another person and work something out with him. Prayer is the heart of the relation between man and God. It is communion with God, and not the saying of words in routine fashion. God wants us to come to Him with hearts that are full. He wants us to pray to Him about the things we are most concerned about. Therefore we do not have to follow a precise pattern of prayer, opening with praise and thanksgiving, following that by confession, and coming at length to petition —as though we were filling out a form. A pattern of prayer is sometimes helpful to remind ourselves of the richness possible in prayer, but the fact that Jesus' words about prayer are imaginative and colorful, full of paradoxes and apparent contradic

[1] Quoted in Harry Emerson Fosdick, *The Meaning of Prayer* (New York; Association Press, 1915), p. 148.

ons, indicates that prayer is not be regimented as to form or ntent.

3. Prayer is **not a perambulator** be used in childhood but outown as we become capable of lking.

Prayer can never be outgrown. is true that certain childish abits of prayer should be outown. There is a vast difference etween "childish" and "childke." Prayer should be the latter ut never the former. Childlikeess is a confident trust in the oodness of the Father. Childishess expresses itself in demanding hat it should not have, and in sing its temper when its deands are not met.

Prayer is for every stage of life. oleridge said, "The act of prayg is the very highest energy of hich the human mind is capple." It must grow as a man ows, keeping pace with his inreasing needs and responsibilies, with his deepening capacity r communion with God.

As someone has said, there are ree stages of prayer: Give me, ake me, use me.

"Give me" is the prayer of e egoist or the child, the prayer most of us before redemption as gone very far.

"Make me" is the prayer when e have moved a step along the ath toward maturity. At this age we recognize that life is not ll *getting,* but is *being* as well. We no longer rest in things that are external, for now we know the importance of becoming whole and strong ourselves.

"Use me" is the prayer we come to at last when we love God rather than ourselves. We love God now for His own sake and not for what He will do for us. We are able to surrender to Him and find our happiness in His service.

4. Prayer is **not a dress parade** in which we are trying to make an impression on God or man with our goodness or our fine praying.

Some of us try so hard to impress God with our prayers that we hardly pray at all; we merely put on a show. We repeat many high-sounding phrases, but we do not say anything meaningful.

Or we pray in utter selfishness and at the end fasten on the magic phrase, "Thy will be done" —as though a phrase could transform a selfish prayer into a godly prayer, as though God could not see beyond the words into the egocentricity and pride of our hearts.

God wants us to come to Him for and with anything that is of concern to us. God wants us to grow up and give honest attention to the needs of the world about us and the affairs of the Kingdom; but He wants our growth to be real growth, and not a masquerade as if a child were

dressed up in her mother's clothing. An honest prayer is a far better thing than a prayer that pretends to be dedicated to God's will and is not. God can do something with us if we come to Him asking for what we honestly want. But He can do little if we cover up our real desires with pious words.

To pray with one eye on the bystander is like performing courtesies to one's wife in public but not in private. It indicates that the courtesy is actually called forth by love of reputation and not by love of wife.

"Even prayer, the highest reach of humanity toward the Creator, can be corrupted by the sin of the human heart—self-exaltation." [2]

5. Prayer is **not a practice skirmish.** Prayer involves actual warfare. "When a man, hungering and thirsting after righteousness, calls God into alliance, he does so because he has a fight on his hands." [3] We pray because we know that God is good and we can trust ourselves to Him. We pray because we know God wants us to come to Him and promises that He will fight it out with us if we will align ourselves with Him.

Hartmann says: "God has given to real prayer the power to shape the future for men and the world." [4]

Jesus tells us to pray—to pray always, to pray unceasingly.[5] I know of no more comforting admonition than that. I fear for the people who have to pray just right before they are willing to pray at all. I do not see much chance for them to learn to pray, or to learn to know God. I believe a father always wants a child to come to him, to feel free to come—even in a dirty shirt, even when he is not sure what his father is thinking about, even when angry and disappointed. For I think Jesus means to tell us to pray without apology in whatever mood we may be. If in doubt, we can afford to tell God that we are not sure He is listening. If in disappointment and discouragement, we can come knowing God will understand and welcome us. If in joy, we can be sure His happiness is enhanced by our coming to Him with joy.

Only by coming to God in all our moods can we really learn to trust Him with our whole lives.

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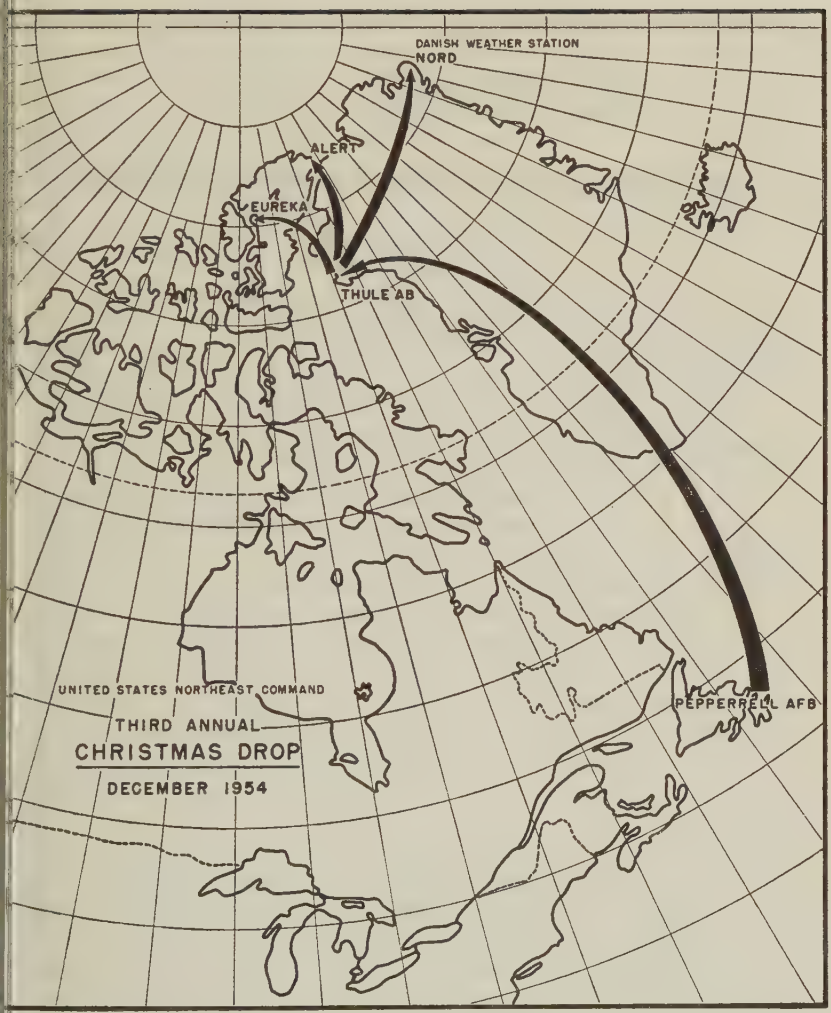
[2] A. T. Mollegen, *Christianity and the Crisis of Secularism* (Washington: Henderson Services, 1951), Part II, p. 137.

[3] Fosdick, *op. cit.*, p. 161.

[4] Quoted *ibid.*, p. 17.

[5] Cf. Luke 11:5-13.



Christmas trees lighted up the Arctic again, bringing a touch of home to men stationed the lonely lands of ice and darkness.

The "Christmas drop" included more than 250 trees cut by the Fire Department at cAndrew AFB, decorations for the trees, complete turkey dinners, mail, and 1162 gift ckages—one for each individual. These included pen-and-pencil sets; Red Cross stock-gs; pocket book novels; and cookies baked by NCO and Officers' Wives' clubs at epperrell AFB, McAndrew AFB, and Ernest Harmon AFB.

The project is supervised by NEAC Staff Chaplain John S. Bennett. Captain "Ike" aacs, of Salt Lake City, flew the hazardous mission.

BOOKS

Book Reviews

KEYS TO SUCCESSFUL INTERVIEWING

Stewart Harral

Director of Public Relations Studies and Professor of Journalism, The University of Oklahoma

University of Oklahoma Press 1954 223 pp. $3.75

Stewart Harral recommends strategies to help information specialists increase their effectiveness in interviewing, which he considers "one of the most fascinating and difficult of all arts."

The author's interest in religion is reflected in two of his books, *Public Relations for Churches* and *Successful Letters for Churches.* This excellent new book, though written for a wide variety of occupations, especially writing, will greatly help the chaplain to be more effective in interviewing and counseling.

The author helps interviewers realize that attainment of understanding and interpretation depends upon getting beyond the face value of statements to the emotional content of the communication.

"If you know how a person looks at life—his philosophy—then you have a key to his attitudes and feelings," Harral affirms. "No matter what the cause of emotional patterns in the interviewee, you should strive to see his behavior as it appears to him."

Harral cautions the interviewers against permitting their biases and prejudices to become a barrier to effective communication. The author suggests that interviewers use the total impact of their personalities to build up rather than tear down interviewees.

Successful interviewing develops from a wide variety of psychological principles and techniques, Harral contends. He lists and describes such factors as speaking the language of the interviewee, expecting results, anticipating the interviewee's mood, finding the key to unlocking another's personality, and expecting the unexpected.

Harral cites many successful examples of how outstanding writers and editors obtained exclusive stories, especially from uncommunicative leaders. The successful approaches of the information specialists could on many occasions be used by ministers in dealing with different types of individuals.

Harral describes methods for breaking down barriers, walking into another person's world, and "accentuating the positive." It takes courage to enter another's life and see how his world appears, the author affirms, because "you run the risk of being changed yourself."

One chapter is devoted to the art of asking questions. Different things considered are the need for making questions specific; contradictory answers; the way trick questions backfire; the technique for asking so-called "embarrassing questions." Another chapter includes short statements of recommendations from experts.

Also, this book will help the chaplain gain data for his news releases and other articles for the military-installation periodical and for his chapel bulletin and bulletin board.

—James W. Carty, Jr.
Religious News Editor, The Nashville Tennessean

THE NATURE OF PREJUDICE

Gordon W. Allport

Professor of Psychology, Harvard University

Beacon Press 1954 537 pp. $7.00

Problems resulting from prejudice are constantly coming to the chaplain's attention. Probably most chaplains have their own ideas about the origin and nature and most effective means of meeting these problems. Whatever one's ideas on the subject, this book can help broaden one's understanding of the nature of prejudice.

Dr. Allport, chairman of Harvard's department of psychology, has written what may well become the 20th century's classic study on the subject of prejudice. In this book intended for college students as a textbook, and for the layman of average intelligence, Dr. Allport has not only amassed a considerable number of charts, references, and suggestions for additional reading and study but has also written a volume that is easy to read and understand. A large part of the book shows how prejudices are formed by cultural, economic, and historical factors affecting the individual,

and how in turn they are reinterpreted through the individual's own make-up and needs.

It should be remembered that this is a book written by a professional psychologist, and not by a theologian. He has provided us with many facts and findings related to the understanding and correction of prejudice in general and unwarranted prejudices in particular. However, we shall need to add a stronger measure of motivation within the framework of our own Christian faith to make maximum use of the book's ideas and suggestions.

This book should make a valuable addition to any chaplain's library. It should also be a warranted expenditure from a Chaplain's Fund to help increase the chaplain's understanding of the problems of prejudice and to provide additional information and material for discussion of the problem in character-guidance and other lectures.

—Herman J. Kregel
Chaplain (Lt. Col.), U.S. Army

THE AMERICAN COLLEGE CHAPLAINCY

Seymour A. Smith

Assistant Professor of Religion in Higher Education, Yale University Divinity School

Association Press 1954 180 pp. $3.75

Every chaplain who reads this book will, I believe, be struck by the professional kinship of the college chaplain and the military chaplain. My dominant impression from reading the book is that ministers who work in environments so similar, face problems so much alike, and have risen to the same challenge with America's youth should not be living as they are now, in two completely separate worlds.

However, although the military chaplain will see himself and his work mirrored many times in these pages and a book on the military chaplaincy would be a mirror to the college chaplain, there is nothing in the book and very little in society which might build a bridge between these two vital groups in American church life.

It will do a chaplain good to read and know that others struggle and succeed or fumble and fail just as he does.

This book will be of interest to many chaplains who do not plan

to make the military chaplaincy their total life work. Over one quarter of the present college chaplains are former military chaplains. This percentage will very probably grow. Therefore, this book describes in careful detail one of the possible opportunities open to chaplains coming from active duty. It will pay them to read before they leap.

—JOE DANA
Director of United Fellowship of Protestants
Editor of THE LINK

Book Notes
by F. R. CREEGER

iographical Preaching for Today, by Andrew W. Blackwood. Abingdon Press, 1954. 224 pp. $3.00.

Two quotations from this book ve the setting for its message: "In cent years there has been . . . a re-scovery of the Bible." "There has so been a turning to books of bi-raphy." Joining these two ideas, Dr. ackwood advocates frequent preach-g of biographical sermons from the ble.

He adds this note of warning: "The stor's sermon should differ from ything not biblical that the lay-an has been reading at home," for reaching means interpreting the uths of God so as to meet the need the hearer today and guide him in ing God's will tomorrow."

In this definition two elements are phasized: A sermon is (1) a mes-ge *from God* and (2) a message *to meone*—never a message for its n sake.

The book with its two parts—reaching Strategy" and "Sermon actics"—is so filled with case studies sermon development and specific suggestions on preaching that it offers real help to young ministers in this specialized type of preaching.

Who Speaks for God by Gerald Kennedy. Abingdon Press, 1954. 139 pp. $2.50.

Four emphatic chapters answer the question of the title.

Who speaks for God?

He "Who Speaks for Persons!" "Who Speaks for the Spiritual!" "Who Speaks for Freedom!" "Who Speaks for Hope!"

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7 WEST 36 ST • NEW YORK 18, N.Y.

In a lucid discussion, with telling illustrations from everyday life, Bishop Kennedy challenges all Christians, ministers and laymen alike, to be spokesmen for God.

Men of the High Calling, ed. Charles Neider. Abingdon Press, 1954. 238 pp. $3.50.

This anthology has as its common subject "men of the cloth." It brings together 14 pen pictures of ministers, priests, and rabbis from the works of 13 fictional writers.

Disciplines of the High Calling, by Perry Epler Gresham. The Bethany Press, 1954. 176 pp. $2.50.

We associate "discipline" with restraints, restrictions, and punishments. Dr. Gresham would have us remember that these associations are "short of the high significance of discipline." Link it to its basic word "disciple" and its essential meaning becomes clear. Even so, the mastery of the "high calling" becomes no easy trick.

This gifted preacher, now president of Bethany College, discusses the study, the pulpit, the parish, the community, in the spirit of lending "companionship to a colleague who finds the long climb lonely."

Fire in Thy Mouth, by Donald G. Miller. Abingdon, 1954. 160 pp. $2.50.

"To preach," says Dr. Miller, "is to become part of a dynamic event wherein the living, redeeming God reproduces his act of redemption in a living encounter with men through the preacher." And again: "No man has really preached until the two-sided encounter between him and his congregation has given way to a three-sided encounter, where God himself becomes one of the living parties to it."

So to understand preaching, he says, would cure the tendency of "countless" ministers to relegate pulpit work to a secondary role.

True preaching is described in Jer. 5:14: "Behold, I will make my words in thy mouth fire."

Creed of Our Hope, by Merrill R. Abbey. Abingdon Press, 1954. 109 pp. $1.75.

The pastor of the First Methodist Church, Ann Arbor, Michigan, here interprets the Apostles' Creed as a "flexible symbol of a growing, creative faith."

Channels of Spiritual Power, by Frank C. Laubach. Fleming H. Revell Co., 1954. 186 pp. $2.50.

Here the author of *Wake Up or Blow up* and of *Prayer, The Mightiest Force in the World*—the man who has taught more than 60 million people to read!—sums up his philosophy and faith. Fourteen intensely practical chapters describe the "love method" which has already worked miracles on four continents. Of special interest is the earnest chapter "How to Pray for Others."

The Song of Ruth, by Frank G. Slaughter. Doubleday & Co., 1954. 317 pp. $3.75.

In the Preface to this novel the author expresses the hope that *Th*

[*Continued on inside back cover*]

NEWS ROUNDUP

by Muriel Steffy Lipp

NTERNATIONAL

The Fifth World Convention of hurches of Christ meets this Au- ist in Toronto, Ontario, **Canada.**

The **Netherlands** Bible Society has ublished a bilingual edition of the ew Testament, with the Revised tandard Version in English and the new Dutch translation in parallel columns. The Dutch translation, published separately in 1952, is the first revision of the Dutch translation made in 1657.

Church World Service came to the rescue recently when 3,000 villages of **West Pakistan** were inundated in un-

SHORT PANTS AMBASSADORS

Explorer scouts from England, Norway, Sweden, Finland, Denmark, and Holland shake ands with MATS Chaplain Bradley T. Morse at the Westover AFB, Mass., base chapel llowing divine services. These "goodwill ambassadors in short pants," who were guests of ie Air Force and stayed in the homes of service personnel, learned first hand of the merican way of life during a nationwide tour of U.S. Boy Scout encampments.

Official Photo, U.S. Air Force

precedented floods in the Punjab area. Supplies sent by U.S. churches through Church World Service included 250,000 sulfadiazine and 500,000 metaquinine tablets, 1,000,000 multipurpose vitamins, and 1,037 bales of clothing.

A mobile clinic—almost a hospital on wheels—has been given by American Methodists to the people of **Pakistan's** villages and is now en route to the city of Lahore. There it will become part of the equipment of the United Christian Hospital under the direction of Dr. Edmond L. Rice, of Albertville, Alabama, Methodist missionary-surgeon.

A 400-seat Protestant emergency chapel in **Stalinstadt,** Soviet Zone steel city, was dedicated by Dr. Guenther Jacob, Evangelical Superintendent General of the Lausitz district. The East German Communist government last spring agreed to permit the building of a Protestant and a Roman Catholic church in Stalinstadt, which is called by the Communists the "first Socialist city in **Germany.**"

The Western India Mission, maintained since 1872 by the Board of Foreign Missions of the Presbyterian Church, U.S.A., has agreed to merge with the Kolhapur Church Council of the United Church of Northern **India.**

It is said that this action "probably represents the ultimate in cooperation between American and Indian churches in that the missionaries there no longer have any organization of their own."

The world's largest church is the Evangelical Church of **Germany,** commonly known by its initials EKID. Latest membership figures report 41,162,000 members. This is more than five million greater than the membership of America's National Council of Churches.

The U.S. Information Agency announced recently a plan to speed American books to **people overseas.** A portable library of American books can be purchased for $30 through CARE. Schools, libraries, and reading rooms will receive these books. The library, called "American Bookshelf," contains 98 paper-bound volumes.

Both hunger and plenty are increasing, according to a 1954 report of the UN's Food and Agriculture Organization. In North America food production per capita is almost 20 per cent above the average for the years 1934-38. But per capita food production in Latin America, the Far East, and Oceania is less than before World War II.

In the last year under review, the F.A.O. reports that world food production gained about 3 per cent, and population increased about 1.5 per cent.

NATIONAL

All **racial segregation** has been eliminated from Veterans Administration hospitals.

Chicago's Loop has its "first new church in half a century." The Rev. Lloyd L. Burke, of Oakland, Calif., who accepted the call to become pastor of the newly established Augustana Lutheran congregation, held the first service Feb. 20 at 327 South La Salle Street.

Protestant churchgoers gave more than 1½ billion dollars to their churches last year, according to the

U.S. Army Photo

The Japanese Sunday-school choir of Tagajo enjoy their visit to the Tagajo Officers' Club. The Sunday school is sponsored by one of the active, civic-minded groups in the Sendai area, the Tagajo Protestant Women's Group, composed of dependents of both enlisted and commissioned personnel in the Camp Schimmelpfennig Tagajo Housing Area. At far left is Miss Tamayo Seki, organist at the Shiogama East Church. In the rear (left to right) are Chaplain Eugene T. Johnson, Camp Schimmelpfennig chaplain; Rev. Shuntaro Chiba, pastor of the Shiogama East Church; and Mr. Den Chiba, instructor at the Tagajo Protestant Women's Sunday school for Japanese children.

National Council's department of stewardship and benevolence. This is **an increase of $136 million** over the previous year.

The average individual gift was $45.36 for the year, the highest ever reported. Seventh-Day Adventists led with an average of $173.35 per member. While membership increased about 5 per cent, total cash giving rose 8.5 per cent.

The General Commission on Chaplains building and the New York Avenue Presbyterian Church, both in Washington, D.C., provide the settings for several scenes in the forthcoming movie *A Man Called Peter*, based on Catherine Marshall's book about her famous chaplain-pastor husband.

EDUCATION

Dr. Samuel Noah Kramer, curator at the University of Pennsylvania Museum, recently finished translating a 3600-year-old stone tablet believed to be a **predecessor of the Book of Job.** Written in Sumerian, the oldest-known written language, the tablet is said to contain "the first written essay on human suffering and submission." The essay was inscribed on

the tablet around 1700 B.C., more than 1,000 years before the Book of Job was written.

Georgetown University, Washington, D.C., has inaugurated a program to train **Turkish teachers of English.** The program is sponsored jointly by the University, the Foreign Operations Administration, and the Turkish Government. Under the plan, the Gazi Institute in Ankara will send teachers to Georgetown for training.

The Institute of Technology (called "Technion") in Haifa, Israel, is in the process of developing a new 300-acre campus on **Mt. Carmel.** The Institute is under pressure by the government to expand rapidly because its services are in such great demand. Last fall, of the 1,020 applications received for admission, only 340 students could be accepted at the old eight-acre site.

Union Christian College, oldest Christian college in Korea, has been reopened in Seoul. It was closed for 17 years.

Information on **scholarship aid** for individuals working on advanced degrees is available from the Big Brother Movement, 33 Union Square West, New York 3, N.Y.

PERSONALITIES

Albert Buckner Coe, of Boston Mass., is the newly chosen moderator of the General Council of Congregational Christian Churches in America and president of the 146-year-old Massachusetts Congregational Christian Council. Born in the South and long a pastor in the Middle West, Dr. Coe comes from a New England family that has given this Pilgrim-descended denomination ministers for five generations. He has two brothers and two sons who are ministers.

John O. Nelson, professor of Christian vocation and field work director at Yale University Divinity School, has been elected chairman of the University Christian Mission. The Mission is the campus evangelical program of the National Council of Churches. Dr. Nelson succeeds Dr. Arthur L. Kinsolving, rector of St. James Protestant Episcopal Church, N.Y.C.

Lucius Newton Thurber, Presbyterian, U.S.A., missionary in Japan, is the new head of the Student Volunteer Movement of the National Council of Churches. He succeeds **E. H. Johnson,** new director of the Canadian Presbyterian Church's overseas mission program.

Ken Muto, pastor of Tokyo's Hongo Central Church and a leading Christian scholar, was recently elected moderator of the United Church of Christ in Japan (Kyodan).

The new moderator is known to be a strong advocate of indigenous control of church affairs and self-support. However, he is a thorough believer in the ecumencial movement.

Prime Minister **R. S. Garfield Todd** of Southern Rhodesia was inducted as president of the Disciples of Christ All-Southern Africa Convention at a meeting in Johannesburg.

Said to be the first Negro ever to become a pastor of the Reformed Protestant Dutch Church in the United States, **James Joshua Thomas,** formerly a minister of the Presbyterian Church in Jamaica, British West Indies, has been installed as minister of the Mott Haven R

Official Photograph, U.S. Navy

Chaplain's Assistant Erwin A. Uecker holds one of 30 Korean youngsters from the acred Heart Kindergarten, Chinhae, Korea, who performed a novel show for officers and nlisted men of the destroyer tender USS *Piedmont* (AD-17) when the ship made a recent sit to the naval port. Standing behind the children are *(left to right)* a Korean teacher, haplain James F. Heffernan (chaplain on the *Piedmont*), the Korean director of the hinhae school, and a Catholic nun at the school.

rmed Church, in the Bronx, N.Y.C. he church, located in the heart of a reat new housing section, serves iefly white communicants but inudes members of other races.

Leslie D. Weatherhead, noted ritish clergyman and author, was med president of the British Methdist Conference of Great Britain for 955-56.

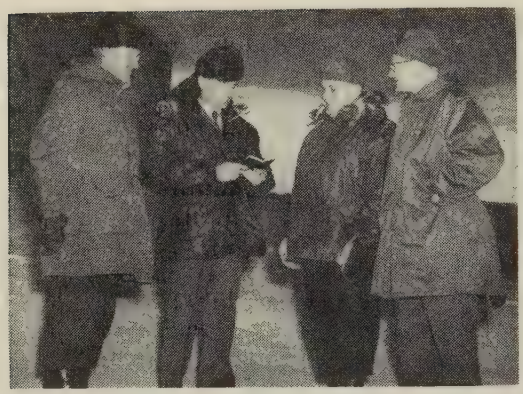
Albert W. Palmer, president emeris of Chicago Theological Seminary nd former moderator of the Congretional Christian Churches, died ec. 16 at the age of 75.

Ernest R. Bryan, president of the International Society of Christian Endeavor, died Dec. 17 at the age of 48.

Stephen B. L. Penrose, Jr., since 1948 president of the American University of Beirut (Lebanon), died Dec. 9 at the age of 46.

CHAPLAINS

Church people of Seattle, Wash., and military chaplains of the area have become good friends. There is a year-old tradition in Seattle churches that on one Sunday of the year the chaplains take over the city's pulpits. The Seattle Council of Churches



The preaching mission "farthest north" was one held last fall at Thule Air Base, Greenland. The missioners—Rev. Ben L. Rose, D.D. *(left)*, of the Central Presbyterian Church, Bristol, Va., and Rev. Daniel E. Hartman, D.D. *(2nd from right)* of the First Baptist Church, Greenville, Pa.—discuss the mission with Chaplains Leon T. Milner, USAF, and John C. Taylor, USA.

invites all area personnel to attend services, and it plans a luncheon honoring the chaplains. Thirteenth Naval District Chaplain **C. A. Dittmar** says these get-togethers have been so interesting that "both the in- and out-of-service clergy carried away a new warmth and a desire for further fellowship and co-operation."

Chaplain **Paul S. Drumheller,** 5005th USAF Hospital, Seattle, Wash., reports that the new hospital there will be completed probably by June.

In Spite of Dungeons is the title of a recent work by the Rev. **S. J. Davis** telling of his life as a British chaplain in captivity under the Chinese Communists in North Korea.

The new **Unified Protestant Sunday School curriculum** which chaplains are using in their teaching is the subject of an eight-minute filmograph prepared by the U.S. Navy.

Chief of Air Force Chaplains **Charles I. Carpenter has** announced that chapel attendance of Air Force personnel and their families passed the ten-million mark during 1954. This attendance was almost 300,000 more than that of the previous fiscal year.

With the aim of mustering helpful service to military personnel in their off-base activities, the National Christian Council of Japan, co-operating with American mission boards working in Japan, has appointed the Rev. and Mrs. Norman E. Koehler as coordinators of such programs as may be developed.

Chaplains are invited to get in touch with them at the following address: Kyo Bun Kwan 2-4 Chome Room 62 (Ginza) Chuo Ku, Tokyo Japan.

When hurricane "Hazel" swept the East Coast of the United States, it demolished the new home of Chaplain and Mrs. **Ernest Ham,** Second Marine Division, Camp LeJeune N.C. Plunderers looted some of their personal goods, and a library and art objects were damaged.

A former Marine enlisted man realized his ambition of becoming a chaplain with a Marine aviation unit when he reported for duty recently with the Third Marine Aircraft Wing in Miami. He is **James C. Ritter**

euse, assistant wing chaplain. Dur-
g World War II he served as an
rial photographer with Marine
otographic Squadron 354, a unit
the Third Marine Aircraft Wing.
hile in action on Okinawa, he de-
ied he wanted to become a chap-
n.

Presbyterian Chaplain **Albert L.**
ith, of Long Island, N.Y. has come
m Verdun, France, to assume
ties as Special Troops Command
plain at Fort Benning.
A graduate of Howard University
Washington, D.C., and Union Seminary in New York, Chaplain Smith has been in the Army 13 years, spending more than 10 years overseas.

The Alaskan Air Command has a new chaplain. **Paul J. Giegerich** replaces **John F. Daniels.** Daniels is now command chaplain of the Training Command, Scott Air Force Base, Ill.

Chaplain **Hubert E. Page**, Hq. 526th Tactical Control Group, APO 123, reports from Europe: "Just returned from Bavaria, Germany, where I spent ten days TDY at one

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The story (in Spanish) of the life and ministry of Jesus is being given children of imanera, Cuba, by a small group of women from the Protestant Adult School Class at e Naval Base, Guantanamo Bay, Cuba. Caimanera has only one small Protestant church, ich was built from donations by the Adult Sunday School Class at the base. This work s conducted in the crowded homes.
Mrs. R. L. Magaritt directs handwork on the porch of the small house.

Official Photograph, U.S. Navy

of the loveliest air bases in Europe. Spent most of my time marrying and instructing for marriage. By the time the Air Force leaves this part of Europe, the crop of marriageable girls will be pretty well gleaned."

Rowland C. Adams, chief of the Reserve Forces Division in the First Army Chaplain's Section, has been transferred to Fort Leavenworth, Kansas. Replacing him in his former post is **William M. Frost,** who recently returned from Headquarters, Northern Area Command, Europe.

When the Eighth U.S. Army became a part of Headquarters, Armed Forces, Far East, recently, the change did not materially affect chaplains. **John O. Woods,** Eighth Army chaplain, continues to serve as supervisory chaplain of AFFE/Eighth Army troops in Korea. He attends to all matters pertaining to chaplains in the area.

John A. Dunn has assumed duties as staff chaplain, Headquarters AFFE.

Chaplains have been appointed to organize and staff the new Air Force Far East, retreat house. Chaplain **Osborne E. Scott** has been assigned as "Special Projects Officer," devoting most of his time to the organization of the retreat house. Chaplain **John A. McNulty,** formerly of Gran Heights, Tokyo, will be Officer in Charge and Catholic Retreat Master.

Official Photo, U.S. Air Force

Wing Chaplain John F. Smeltzer reports that Sampson Air Force Base had a very successful preaching mission for all faiths last November. With a total attendance of 35,000, the Protestants numbered 17,000 for the week of services, with 2,510 signing decision cards and over 600 requesting further instruction for church membership.

Shown at a chaplains' ncheon at Rycom Officer's ub, Rycom Plaza, Okinawa, e *(left to right)* Chaplain rman Benner, assistant ff chaplain, Rycom; Chap- n Douglass Hall, president the Protestant Army and Force Church Association; Chaplain Geisler, Air rce.

U.S. Army Photo

otestant Retreat Master will be esbyterian Marlin B. Curry, pre- usly stationed in KComZ.

Administrative absence is author- d for chaplains who wish to attend treats. Orders should read: "For the rpose of attending a religious re- at at the Armed Forces Religious treat House, Oiso, Japan, from — to ————."

Chaplains participated prominent- in a recent National Conference Education for Personal and Fami- Living. Chief of Navy Chaplains B. **Harp**, Jr., Chief of Air Force aplains Charles I. **Carpenter**, and aplains Charles J. **Covert**, E. L. **kiss**, and Joshua **Goldberg** took rt in the conference, which was d Dec. 16-17, under the auspices the American Social Hygiene As- iation, at the Hotel New Yorker, Y.C.

Chapels in the Second Army area eived a much-needed Christmas sent. About 27 temporary wooden pels of World War II vintage were npletely refurnished, and all pels which had not redecorated the past three years received a face ing. For this program, which cost 8,800 (from welfare funds, not ngress), Second Army Chaplain **Silas E. Decker** gives special credit to Brigadier General Hugh P. Harris, Second Army Chief of Staff.

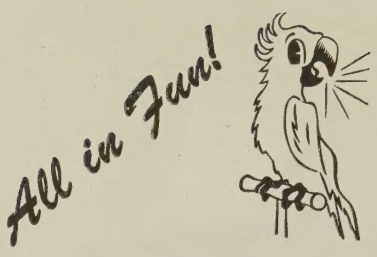
As of 1 December 1954, 534 chaplains had received 646 decorations for the Korean Campaign. This marked an increase of 52 chaplains and 55 decorations since the previous quarterly report.

Recent awards to chaplains:

COMMENDATION RIBBON: Dominic J. **Altieri**, Chester L. **Barnett**, James R. **Barnett, Jr.**, John A. **Barney**, Edward A. **Curran**, William G. **Devanny**, Lewis M. **Durden**, William J. **Finley**, J. Davis **Goldsmith**, Edwin F. **Hall, Jr.**, Henry C. **Honsberger**, William I. **Jordan**, Walter J. **Keenan**, George A. **Lollis**, Charles R. **Nichols**, Spencer J. **Palmer**, Perry T. **Raley**, Oscar W. **Schoech**, David C. **Sprague**, Victor J. **Van de Walle**.

BRONZE STAR: Sidney R. **Crumpton**, Dayton D. **Drake**, Edward W. **Eanes**, Harry F. **Fenstermacher**, George A. **Lehman**, Edwin W. **Leverenz**, Orville A. **Lorenz**, Albert S. **Marchiano**, Everett M. **Robie**, Robert M. **Small**, John W. **Sparks**, John L. **Teufel**, George W. **Treese**.

LEGION OF MERIT: James T. **Wilson**.



Young man to draft board: "But you can't turn me down—I've proposed to three girls, told my boss what I think of him, and sold my car!

—GEORGE WOLFE, *American Magazine*

First GI: "How did you get that black eye?"

Second GI: "I was hit by a guided muscle."

—*The Watchman-Examiner*

Two Moslems were discussing air travel. "Don't worry; planes are quite safe nowadays. And why should you be afraid? Whenever your time has come, Allah will know where to find you, even up in the air."

"That's right," replied the other. "But what if I'm in the plane and Allah comes to find the pilot?"

—Temmler Werke publication, Hamburg (*Quote* translation)

Budget: What you can't do to a woman's mind once it's made up.

—*Wall Street Journal*

A woman may be taken for granted, but she never goes without saying.

—Cave City (Ky.) *Progress*

Washing a youngster's mouth for saying a bad word is usually water over the damn.

—V. M. KELLY

Sunday-school teacher: "Why did Elijah pour water on the sacrifice?"

Eager scholar: "To make some gravy."

—*Religion & Health*

Just before the Dundee newlywed were to depart, the best man inquired anxiously for the bridegroom. "Where's Angus?" he cried.

"Out back of the car," said Angus' brother. "He's trying on the old shoes."

SING WHILE YOU DRIVE

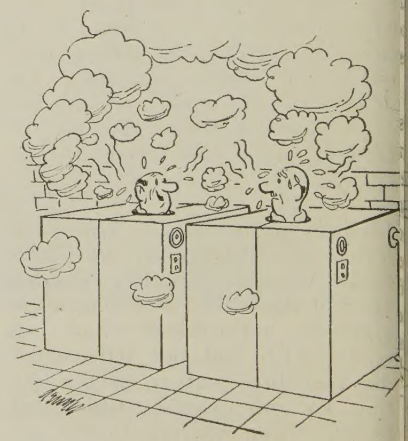
At 45 miles per hour, sing—"Highways Are Happy Ways."

At 55 miles per hour, sing—"I'm But a Stranger Here; Heaven Is My Home."

At 65 miles per hour, sing—"Nearer, My God, to Thee!"

At 75 miles per hour, sing—"When the Roll Is Called Up Yonder, I'll Be There."

At 85 miles per hour, sing—"Lord, I'm Coming Home."



"Yes, it certainly *is* that hot, Reverend

Book Notes

[*Continued from page 38*]

ng of Ruth "may in some small easure approach the beauty and quence of the original." I started e book doubting that this could ppen; I finished, realizing that it d happen. It is a powerful retelling the immortal love story of the Old estament.

ctionary of European History, edited by WILLIAM S. ROEDER. Philosophical Library, 1954. 316 pp. $6.00.

When an important historical date udes you, when you have difficulty parating the Henrys, the Georges, c., this reference book will give you lp with "concise and reliable" inrmation about prominent events d people in Europe from A.D. 500 the present time. It's a handy book have in your library.

he Gospel According to Mark and Its Meaning for Today, by ERNEST TRICE THOMPSON. John Knox Press, 1954. 255 pp. $2.95.

"If we want to study the teachings Jesus," says the author, "we turn turally to . . . Matthew; if we wish see Jesus as the universal Saviour, e turn to . . . Luke; if we are conrned with the eternal significance the Christ, we turn to . . . John; ut if we prefer to see Jesus as He alked and talked in Galilee, as He pressed His contemporaries, . . . n of Man as well as Son of God, en we turn best to . . . Mark."

Dr. Thompson has written here imarily for laymen, applying the principles of Jesus' life to present-day living. Because of its orderly arrangement throughout and its easily remembered divisions of the events of Passion Week, the book would lend itself well to class study or group discussion.

The Lord's Horseman. by Umphrey Lee. Abingdon Press, 1928, 1954. 220 pp. $2.75.

I am glad this revision of the popular life of John Wesley includes so many excerpts from the writings of Wesley himself, for there at first hand is the real personality.

For example, Wesley writes: "Be ashamed of nothing but sin: not of fetching wood (if time permit) or drawing water; not of cleaning your own shoes; or your neighbor's." Or again, in speaking to his preachers: "You have nothing to do but to save souls. . . . It is not your business to preach so many times, and to take care of this or that society; but to save as many souls as you can."

Dr. Lee has written a moving biography.

The Miracle of the Cross, by Robert R. Brown. Fleming H. Revell Co., 1954. 124 pp. $1.50.

Here, in a new and interesting approach to the interpretation of the "Seven Last Words," the author describes their effect upon the centurion who was officially in charge of the crucifixion. From the first chapter, where he indiffently casts lots with his men for the garments of Christ, to the last, where he exclaims, "Truly this man was the Son of God," the centurion becomes the epitome of mankind reborn under the influence of the Cross.

LOVE SPEAKS FROM THE CROSS

Leslie Badham
Rector of the Parish of Peppard, Oxfordshire, England
Abingdon Press 1955 64 pp. $1.00

Best book in eighteen years on the "Seven Last Words"! This was our immediate reaction to *Love Speaks from the Cross.* Rather than risk your missing the help this book can bring on Good Friday, we are using the cover to squeeze in a last-minute review.

Not since Gaius Glenn Atkins wrote his little book on this perennial theme (*From the Cross;* Harper, 1937) have we found meditations that seemed so fresh, and so devotionally satisfying.

A wartime chaplain of the Royal Air Force, Leslie Badham writes with a clear and easy style; yet his thought is rich with echoes of our common heritage. Competence appears in every paragraph. When you get past the "jacket copy," which could have been written without reading the book, and when you overlook occasional editorial misrepresentation, you find a new voice with something to say. Though two books have appeared from this author in England, these brief meditations are his first words from an American press. They whet our appetite for more.

—The Editors